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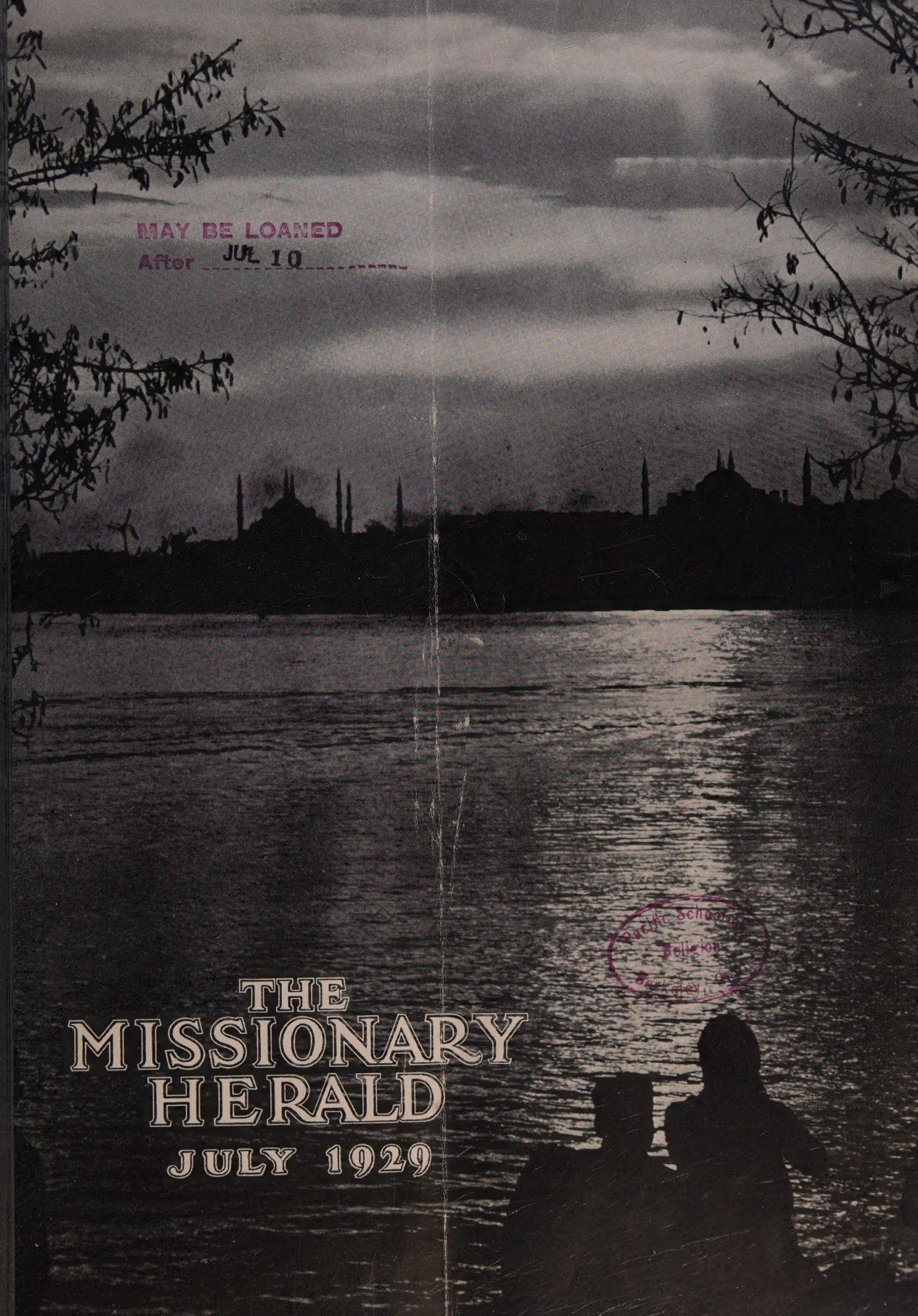

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Foreign Correspondents, HUNDREDS OF WATCHMEN AT THE CROSSROADS OF THE WORLD

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Dr. Barton and His Associates Praying for the N. E. R.

J. L. B.—N. E. R.

An Appreciation Born of Admiration

By DOROTHY P. CUSHING

IF Dr. James L. Barton ever writes a book on "Famous People I Have Met," and he might well add, "And Conquered," it will be a best seller of first magnitude. From General Allenby to Herbert Hoover, up or down, according to your nationality; from Ambassador to railway conductor or the chauffeurs of a fleet of sea-going Ford trucks, he meets them in a gracious, courtly manner, but with a very human twinkle in his keen blue eyes which indicates a warm and understanding nature and draws out their confidence and allegiance to the cause he is serving.

No, it makes no difference to Dr. Barton whether he tackles a Governor-General or the captain of a tugboat; he approaches each as a Christian gentleman and demonstrates that his causes are worthy, and that he has the business sagacity and generalship to see them through efficiently. He always goes after a GOOD thing—and gets what he goes after.

CHAIRMAN NEAR EAST RELIEF

Just take the matter of the Near East Relief, for example. For thirteen long years, through the hectic war days in Turkey and Greece and after, Dr. Barton as Chairman of this organization has guided it with a steady hand along an unswerving path of Christian aid to the suffering, until its work is known as the greatest private relief effort in history. Making a million dollar appropriation one hundred five times, or, to be more explicit, collecting and overseeing the expenditure of money and resources amounting to about one hundred five million dollars, has been no small part of this stupendous endeavor.

Dr. Barton himself is responsible for the statement that "over $88,000,000 in cash have been received at the National Office in New York, receipted for and appropriated. In addition to this the United States Government gave $12,800,000 in food supplies, while American railroads, the United States Government, and other Governments of countries in which the Near East Relief has operated have contributed more than $5,000,000 in supplies and free service."

There is no need to rehearse the exploits of the Near East Relief.

"Off the train at Tiflis just utter the words 'Amerikanski Comitet' to the taxi driver and he will know where to go," says Dr. Barton, quoting the *New York Sun*. "On the train to Erivan, whisper this phrase to the train conductor and immediately his efficiency becomes manifestly active. Say it in Leninakan and the whole town smiles. For 'Amerikanski Comitet' means 'Near East Relief.' The same holds true in Persia, Turkey, Syria, Palestine, Egypt, Greece and Bulgaria.

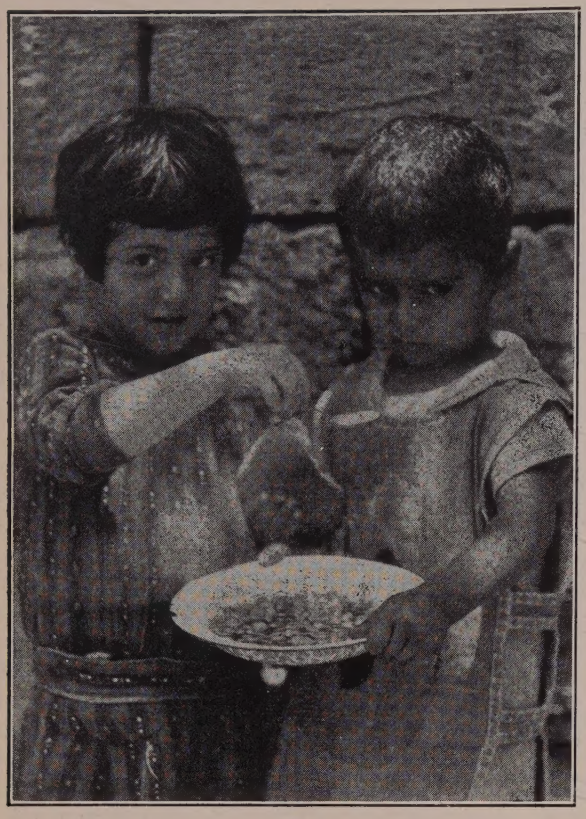
"Through the operations of the Near East Relief for the last thirteen years," declares Dr. Barton, "America has assumed the moral mandate of the Near East. The work of this mandate, back of which there has been no trace of ulterior motives or taint of political complications, has saved about two million human lives. In Armenia alone the Soviet officials set 1,000,000 lives as the total. To this must be added what was done in Persia, in Turkey during the deportations, in Syria and regions to which the deportees were sent, in Smyrna, during the burning of that city, and in Greece during the evacuation of more than a million Armenian and Greek refugees."

In his capacity as Chairman of the Near East Relief, Dr. Barton has had full opportunity to exercise that genius for organization and direction that has made him famous as a Christian diplomat. Picking up a college president here and an aviator there, commuting to Washington for conferences with the dignitaries of the nation on weighty problems of international significance—it was evident from the start that when Fate placed her finger upon James L. Barton as the "man of the hour" she knew what she was about.

During those nightmare days of August 1915 when the impossible happened, the seething caldron of war and disaster in the Near East boiled over. Dr. Barton wrote Cleveland H. Dodge that same month, sending a similar letter to the representatives of the Presbyterian Board, Constantinople College, the Syrian Protestant University, and Konia Hospital:

"The German Ambassador told Mr. Morgenthau . . . that in case of hostilities between Germany and the United States every American institution in Turkey would be at once seized. . . . If all missionaries and teachers and heads of institutions are withdrawn the Christian population will be left wholly at the mercy of the powers that be."

The letter closed with the suggestion that a meeting be held to consider this problem on Thursday, the 26th of August, in New York City. Following



THEIR GOLDEN RULE DINNER

this, on September 10, another informal conference was convened with Dr. Barton as Chairman. On September 14, however, Dr. Barton wired Mr. Dodge, "Am convinced early and comprehensive conference should be convened your office for consideration Armenian matter. You are nominated convener . . . "

"Am convinced"—and when James L. Barton is once CONVINCED that a thing should be done, it's already half done. On September 17, 1915, therefore, Dr. Barton informed the Secretary of State, Robert Lansing, that this conference had decided to take definite and immediate steps toward securing funds to send Mr. Morgenthau for relief work. He also stated that Charles R. Crane and James L. Barton had been selected to come to Washington and secure from the files of the State Department, if possible, all documents from Ambassador Morgenthau bearing on the condition of the people in the stricken areas.

The State Department turned over to Dr. Barton every scrap of paper giving information, as well as a private room and the services of a clerk. All day and far into the night he worked, starting back to New York on the sleeper. Reaching New York Dr. Barton wrote up his material, sent it to the headquarters of the infant Near East Relief for release to the press and the papers of the country fired the first shot of a publicity program that brought in money to the tune of many millions.

The press of the country rallied to the call of the Near East Relief in a way nothing short of miraculous. To this press publicity Dr. Barton gives unstinted praise and credit. "Without it," he declares, "funds necessary would never have been secured. The friendly cooperation of the press is one of the greatest assets any organization can have. Our experience in Near East Relief publicity convinced us of the value of the CONCRETE appeal. Here were a certain number of children needing clothing, food, shelter, medical care. We decided to trust the public. Editorial notices came unsolicited. We put in a strong publicity department with moving pictures, photographs, cuts, and trained, well paid publicity writers."

The Armenian Relief Committee ultimately, in 1919, was incorporated by a special act of Congress as the Near East Relief. "General" Barton then did a rather unique thing for a strategist—he went himself into the field to map out a plan of campaign. In January, 1919, he set sail at the head of three relief units, taking with him fifteen complete hospital outfits, and everything in the way of equipment from a toothbrush to a truck.

HIS CAMPAIGN

A series of "hops" followed, full of human interest stories and abounding in outstanding personalities. London: conference after conference with officials regarding warehouses, docks, transportation, and military orders. Viscount Bryce came down from his country home to confer with Dr. Barton and his party. Difficulty in gaining admittance to one English hotel was quickly adjusted when a young British ordnance officer earnestly remonstrated with the manager: "You little know what this party is. To ignore it might mean international complications!" France: more dignitaries; more conferences. Italy, with information of the purpose of the movement.

And then—to the front! The American Minister had been ejected from Turkey. Dr. Barton and his party were without military escort. When they reached Aleppo they were stopped by British troops under orders from General Allenby. Then came another series of colorful incidents in Dr. Barton's contact with the military.

"Do you object to my going over your head in an attempt to get General Allenby to rescind his orders?" asked Dr. Barton of the General in Aleppo.

"No!" was the prompt reply.

So, without further ado, Dr. Barton slipped over to Cairo and tackled the great British commander.

"I represent America—we are not at war with this country. We are a philanthropic organization here to serve all who need us. I know the language. I have worked in this land," he argued.

"The country is full of hostile Arabs, Kurds, and Turks," replied the commander firmly. "They will capture you as they have captured British officers. Then we will have to send men in to rescue you."

After further discussion General Allenby relented under Dr. Barton's persuasive arguments and agreed to give his permission if General Clayton could be won over. So Dr. Barton set out for more generals to conquer, and took up the cudgels for the right to risk his own life and the lives of his associates, as the British honestly believed.

"We go on a peace mission," he repeated. "Dr. Dodd knows the country thoroughly. We are unarmed. I do not believe for a moment that we will be captured."

After hours of struggle the General yielded, and when Dr. Barton returned to Aleppo he carried with him a precious military "flimsy" which read:

> "Allow Barton and his party to go where they please. Give them no escort and allow them to take none."

But the French were eager to give the Americans a guard—what's an army between friends! A hundred men were ready to go into the interior of Turkey as an escort. The Americans were grateful, but canny. There were reasons other than sheer international good will back of this offer. When the Near East Relief train finally steamed out of Aleppo it went *without guard.*

Ten or twelve miles out into "No Man's Land" the train stopped suddenly. Means, a young ex-service aviator, who was sitting in the box-car door, swinging his legs, turned his head and announced casually:

"Well, here they are!"

And here they were! A group of twelve or so of the most ferocious looking brigands armed to the teeth with guns and knives, and belted with cartridges! Dr. Barton jumped from the car and approached the delegation.

Did they threaten? Shoot? Attack? No, they did not! They bent low in long gestures of oriental greetings. They had been ordered, they said, by the Governor of Mardin to do everything in their power to help the party. "The Governor will meet you in person at the end of the line," they announced, "and you are to be his guests." All the way across the country similar parties met and "captured" Dr. Barton. Bouquets, gifts of food, houses, furnishings, and even cooks were offered the Americans. Kurds, Arabs and Turks joined in a series of triumphal welcomes.

SEEING THEM THROUGH

To some who may have looked upon the Near East Relief as an emergency move, a hectic period of heroic measures when blood flowed, emaciated women and children dropped by the roadside, and corpses lay in mounds in field and along highways, the sequel of the Near East Relief is worthy of mention.

"The Near East Relief came into being," Dr. Barton reminds us, "to meet an emergency caused by the war. When the war was over it found in its orphanages extending from Turkey to Persia more than 100,000 children without known relatives, and in refugee camps found 10,000 more. Most of these were far too young to be cast out into a friendless world, in countries and under conditions which made their physical and moral survival humanly impossible. The Committee was convinced that it had a moral obligation to see these wards through and so placed in the community that they would have a fair chance to survive. Skilled social workers place these children in safe homes and in positions where they can make good, and for a year at least follow them up, for the Near East Relief considers itself *in loco*

SAVED BY THE N. E. R.

parentis, as it were, to every child. Wards cannot marry until the Committee has passed on the wives or husbands-to-be.

"There are yet, and will be, even after July 1st when officially the Near East Relief dissolves, several thousand of these unrooted children, some of whom are under ten or twelve years of age," says Dr. Barton. "While the Committee does not intend to make general appeals after June 30 of this year, it is dependent on the generosity of a public that will stand by until it can fulfill its obligations to the last one of its wards.

"The organization which, after the Near East Relief is officially dissolved, aims to 'see every child through' will be called the Near East Institute. This smaller committee has been formed from the larger body in order to see these young and untrained children safely placed, and in order to take charge of the Near East Industries through which thousands of 'ex-orphans' and widows make their living, and to help develop the agricultural enterprises which have sprung from the work of the society. To this Institute the Near East Relief will turn over its assets on the first of July.

Dr. Barton epitomizes the history of the Near East Relief in the words, "The emergency was unavoidable, the acceptance was Christlike, the outcome divine."

AN IMPORTANT REPORT ON THE NEAR EAST

A survey volume called "The Near East and American Philanthropy" has just come off the Columbia University Press. It comprises 308 pages and is priced at $3.50. The report, which was approved at a conference of the American agency representatives held in Constantinople, recommends drastic changes in the emphasis of American philanthropy and a new policy which involves the closest cooperation with native governments. The study completed in 1927, contains the most reliable data available of present economic and social conditions in Armenia, Albania, Bulgaria, Greece, Turkey, Iraq, Palestine and Syria. In the words of John H. Finley, "it marks the beginning of a new chapter—one of constructive helpfulness through education to those who sit in the ancestral house of Christendom that new woes may be prevented.

WAS IT WORTH WHILE?

By SUSAN ANNETTE SEARLE

FORTY-FIVE years in one school! Teaching Japanese girls English, from A B C up to the great doctrines of the Christian religion. Has it paid? Would I do it again if I had my life to live over? Haven't you heard me say more than once that I wouldn't change places with anyone else in the world?

And if I said that while I was bearing the burden and heat of the day, tied down to the routine of a school teacher's life, what shall I say of these last months when in a marvelous way I am being allowed to see the fruits of my labors, when, after such a birthday and anniversary celebration as I verily believe was never before granted to an able-bodied woman, I am privileged to spend a year in going about among "my girls," visiting them in their homes, attending their class meetings and clubs, received everywhere with love and honor far beyond my deserts?

But all this is personal, and while it is very gratifying, it does not necessarily prove that the effort and sacrifice which a long list of men and women have put into this school for more than fifty years is really bearing worthwhile fruit. That is what I am trying to find out through this exceptional opportunity. What are these women who have spent several years in Kobe doing with their lives? Of course there is a great variety in the results of the work, and it is hard to generalize, but illustrations taken here and there will go far to answer the question. Let me give you a few.

Mrs. M. of the fifteenth class and her husband are doing independent evangelistic work in Tokyo. They have recently finished an effort, extending over three years, to put a portion of the Scriptures in every house in that great city. Their business is preaching the Gospel; to pay expenses they bake little cakes, which they sell for a *sen* apiece to the children of their neighborhood. Since I visited them last November their Sunday School has increased from sixty to two hundred, and their little house is not nearly large enough to accommodate those who come. Their friends are advising them to build, and Mrs. M. came to Kobe a short time

ago to see what could be done among her old friends here. Her brother and her sister gave generously to begin with, and several of her old schoolmates were glad to help.

Mrs. S. who graduated from our college department a year ago is working with her husband under Mr. Kagawa's direction in "the poorest and the wickedest village in this province." Besides the regular services usual in a church, they have evening classes in English, practical economics, and other subjects, to get hold of the people, and lend a hand in any other way possible; although they have been there only a few months they are evidently making a place for themselves and their gospel in the life of the community.

One well-to-do family in Tokyo, in rebuilding their house which was burned at the time of the earthquake, have set apart the whole third floor as a Theological Institute, fitting it up as a library and reading room for the students in a theological seminary founded by their pastor, one of the Japanese Christian leaders who has recently died.

Not all our girls become Christians. I called one day at a home where the husband had recently died. His widow had never seemed especially interested in the Christian teachings of the school, having come from a strong Buddhist family. Her husband was a *sake* brewer. He had been ill a long time and she had tried to interest him in Christian things, even asking a pastor from some distance away to come and talk with him, but with little success. The family say that her sweet-spirited fortitude during her time of trial was doubtless due to her training in a Christian school, and that her ten-year-old daughter must by all means come to Kobe College.

MASS EDUCATION IN THE PAOTINGFU FIELD

By HAROLD WESLEY ROBINSON

THE Paotingfu American Board Mission field comprises twenty *hsien* (countries) having a population of between four and five million; only fourteen of the twenty are worked by the Mission. There are about four thousand baptized Christians in this area. For the past four or five years we have been trying to wipe out illiteracy by the promotion of Mass Education, and the success of the attempt has been due to Hugh W. Hubbard who has had it in charge.

UNCONSCIOUS PREPARATION FOR IT

We had been unconsciously preparing for this for several years. During the winter months we had held primary classes wherever we could get groups of twenty or more together. The evangelists and the church members who had sufficient education taught these classes, and to such teachers as were not receiving a salary from the Mission and taught in a village not their own we sometimes gave $1.50 to $2.50 a month for "food money," and we gave $1.00 or more a month to light and heat the room where the class was held.

In addition to these primary classes we had held in each *hsien* a higher grade class for the church members of the various villages who came together for a month's study each winter. We had a three-year course of study; evangelists were the teachers;

ADDING DIGNITY TO DIPLOMAS

The county magistrate and chairman of the Board of Education of Po-Yeh County about to present diplomas to a graduating class at Kao-I.

we missionaries helped, and found the work very worth while. Graduates of these classes came to Paotingfu for study in the training class we conducted there each winter.

These training classes were the foundation for our Mass Education work, preparing its leaders.

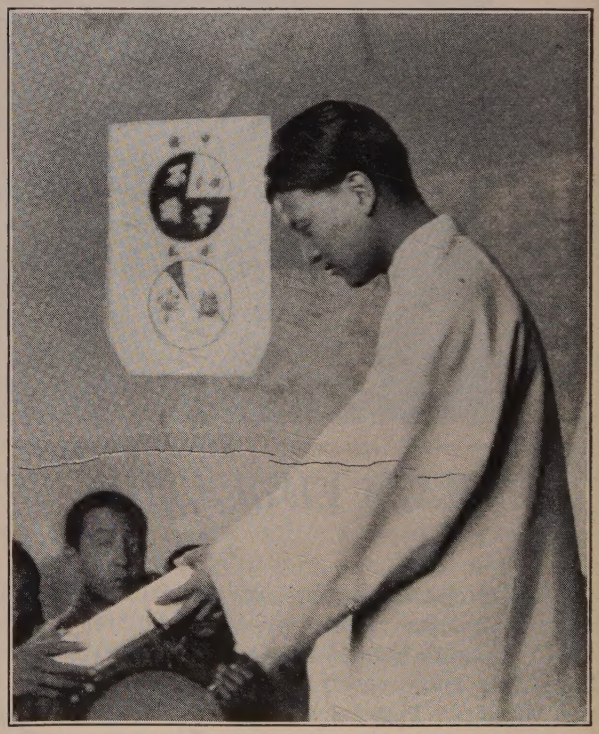
METHODS AND RESULTS

Our evangelists of whom one or two are located in a *hsien,* promote the Mass Education classes in the winter months. Wherever there have been twenty or more in a village who wished to study the Thousand Character textbooks we have given a dollar or two a month for light and fuel. They provide their own room and buy their own books. In villages where we have church members who can do the teaching we have tried to get them to do this work as a bit of social service, but where such church members have gone to other villages to teach we have given them a little for food money.

When the four volumes of the textbook have been studied for about four months the pupils are examined and those who pass are given diplomas. We usually plan graduation exercises for all the classes in a *hsien* at one time, and the local magistrates, educational authorities, and other leaders have given hearty help in making these occasions important events.

We have had over 20,000 students enrolled and some 5,000 have graduated; more would have done so but for the civil war that raged last year and the year before. Some graduates have wished to pursue further study, so we have conducted higher grade classes in which arithmetic, geography, history, letter writing and hygiene have been taught. We have spent about $2,000 the past five years for the Mass Education classes, not including the salaries of the evangelists.

We feel that this work has been very much worth while, and believe that it can be carried on in other areas with much value to the progress of the Christian movement, for the church members who do the teaching are greatly profited by participation in this form of social service, and we have very definite evidence that the graduates of Mass Education classes have been helped to economic independence. Young men who have learned to read have been able to get positions they could not have secured had they remained illiterate. We also know of young ladies who have received offers of marriage which they would not have had but for their diplomas!



REWARDING MERIT

A representative of the County Magistrate handing a diploma to a graduate of a Mass Education class in Kao-I County.

The poster on the wall compares illiteracy in China and Japan. The black in the top circle indicates the percentage of illiterates in China; the black in the bottom circle, the illiterates in Japan.

THE NATIVE CHAPEL AT LOBITO

A VILLAGE FOR A DOLLAR

BY WILLIAM CLARK BELL AND ELIZABETH LOGAN ENNIS

The two authors did not collaborate; they couldn't, one being in Africa and the other in America at the present time! But each wrote about Jesse for the MISSIONARY HERALD *and the two articles have been combined.*

"CAN you buy a village full of people for some yards of cloth worth only a dollar?" Two groups of Africans argued this question one day in the period before the Portuguese abolished slavery in Angola. From one of the groups a small girl had been bought years before for several yards of cloth. She had later married, and her children and grandchildren had peopled a whole village. She had proved even a better investment than General Motors! Now, in native court, the group that had sold her sought a readjustment of profits.

TWENTY VILLAGES FOR TWENTY DOLLARS

A lady in California, who in 1924 sent $20 to Bailundo "to further Christian work in Africa," later drew interest on her investment from twenty villages at least, for the money paid the living expenses for six months of a lad who went to Lobito and by preaching and example brought to Christ many a young man who had come to that seaport to work for the government, and who later returned to become a center of Christian activity in his inland home.

That $20 arrived at a most critical time, for the Bailundo church was baffled by the problem of helping its young people who had gone to the coast to work. White Lobito tucks its native population away in a "quarter" of indescribable filth and squalor. It is not concerned with their sanitation nor their pastimes. Boys who go there from their up-country communities are plunged into surroundings utterly devoid of the old tribal restraints and the new Christian responsibilities. Amid subtle and severe temptations there is no counter influence for good. The Bailundo boys found life a burden in these strange surroundings. They were adversely affected by the climate, so different from that to which they were accustomed, and many were taken ill; some died and the news of their loss filtered slowly back to their families. An epidemic, too, had brought death and dismay, and some of the survivors had found their way through forest dangers back to their homes.

The elders of the Bailundo church were told that if they would select someone of character and capacity to go to Lobito to minister to their people, his support would be met by a friend. And their choice was Jesse Chiula, son of Chief Chipenda.

THE STORY OF JESSE CHIULA

Two ragged unpromising boys, bearing a letter from their teacher, Yovi, in Lomanda, asked for a chance to enter the Bailundo Boarding School, 'way back in 1917. Unpromising? The air about them was vibrant with possibilities! The boys' school account was overdrawn, and when did a growing lad ever succeed in paying his way? Yet *what if* Mr. Hastings had turned away Jesse Chiula Chipenda that day!

Chiula (or Chivulu) was all the name he had then, but all the other boys had more than one; in consultation with them he became Jesse. As for Chipenda, the appending of one's father's name was just then becoming "the thing," though he didn't feel particularly keen about it. What had his father ever done for him? Turned him out of the paternal *onjango* saying he must be feeble-minded to think of going to the Mission. And the other old men had laughed at his father's

picturesque language and made him smart with embarrassment. He took good care not to encounter the *sekulu*, his father, on his visits home to his mother.

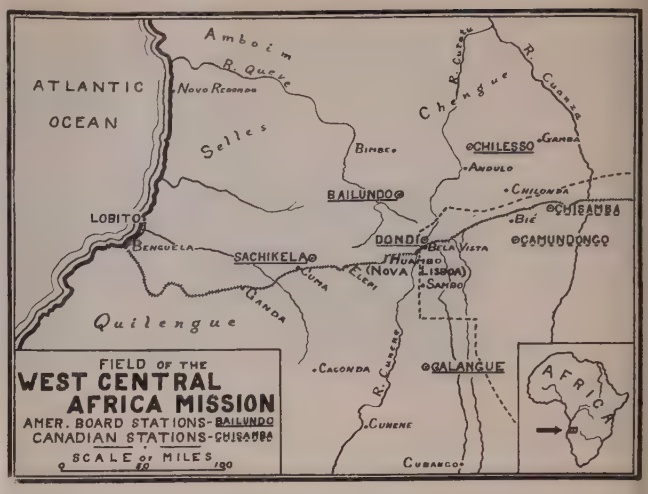
Jesse's mother was one of several wives and she had her own little hut where she lived with his small sister. She had furnished the food which he had taken to Yovi's school in another village and had cooked for himself.

"Go and learn the words of Jesus," she said to him, "and then come back and tell them to me. But for you I would go back to the village of my people."

And when Chiula went up to Bailundo to school she did go back to her own village, and the next year she and the little sister died of the flu. The new person that was Jesse then felt no ties to draw him back to his old home. But he always dreamed of going back there as a teacher. He visioned himself in the position of his childhood hero, Yovi. And always he fancied himself telling the story of Daniel in the den of lions to the people of Lomanda, for that had been the first story to catch his youthful imagination and draw him to listen to Yovi's teaching.

It soon became apparent that in Jesse Chiula Bailundo had acquired no common pupil; he forged ahead as few do when they come in from the outstation schools. He did four years' work in three and in 1920 he was able to enter Currie Institute at Dondi. Here he met boys from all the other stations of the Mission and some from the far interior. His whole outlook began to broaden. And the visit of Mr. Aggrey to Dondi influenced him tremendously; inspired him with new hopes about which he said very little, being a quiet determined sort of person without a particle of conceit.

In 1924 Jesse graduated from Currie Institute, and then the opportunity to go back to his own village as its teacher presented itself and he gladly



seized it and opened a new school. Five months he stayed there and then he was called to enter a new field of endeavor that frightened him by its newness and its formlessness.

Chief Chipenda, when approached on the subject of his son's going to Lobito, exploded with wrath. Was not Jesse head and feet to him? Did he not represent him before the authorities and attend to state business? What was the use of having children anyway if they left as soon as they were educated? He would close the little school already started! He would have nothing more to do with the Mission! It was only after a persuasive presentation of the Christian standpoint—and the promise of another lad—that the king at last, reluctantly, allowed Jesse to depart.

A SICK BABY PAVES THE WAY

Before his departure a Portuguese came to the Mission with his wife and sick baby and asked for medicine. Mr. Bell was reluctant to assume the responsibility of giving it as there was a Portuguese doctor in the place from which they had come. But they were so sorely distressed, having just lost another child, that he was finally persuaded to treat the baby; he would receive nothing in payment, not even for the medicine.

The following week, when Mr. Bell went to install Jesse in his new work, this Portuguese was the first man he met in the government office, and it was through his assistance that Jesse secured a license, not only as an evangelist but also as a teacher. With the aid of that official document he opened a school and began his work.

Docking Some "Henrys" at Lobito

THE PREACHING CARPENTER

As a preacher alone Jesse could never have accomplished all he purposed. Practical demonstration of the Christ life in social and industrial activities is needed in Africa. In order to enable him to mingle freely with the inhabitants of the town, work was secured for him with a construction company employing much labor. His mornings were spent in the carpenter shop or on the dock, and later he would preach to those whose interest was aroused. He bore testimony to his faith in his daily activities, and the fact that he did not yield to the many temptations of a seaport town was in itself remarkable testimony.

In the natural contacts he made with his fellow workmen Jesse had his best chance, and he did not fail to recognize it. He found many boys whom he had known and through them came to know others. Vesper services were dear and familiar to the boys from Christian villages; how natural that together with him they should revive the custom, and, sitting by the seashore, sing and sing in the twilight till many others had gathered around them. And Jesse would repeat verses from the Gospels, adding pertinent words of his own.

Meanwhile he had proved himself invaluable to his English employer, made steady progress from shop to office, and now is trusted with the payroll and the checking of invoices. His school grew to great proportions; he had to have an assistant and the Bailundo church sent him one. In 1928 he selected for his own helpmeet Theresa, who had just graduated from Means School, Dondi, and together they have built up in Lobito's dirty *sanzalas* a clean, sweet Christian home.

THE ONE TAKEN AND THE OTHER LEFT

We said that there were *two* boys who had come to Bailundo from Lomanda in 1917. There were. And they were both received and given an equal chance. The other boy fell by the wayside long ago, for he found the climb too steep. In some heathen village he has his three wives and his pot of beer. Some day he may go to Lobito to work and find Jesse—and God. Who knows?

The influence of the Christian work at Lobito is now felt everywhere in the uplands. Men who have lived within sight and sound of a Mission station and have never let it interfere with their affairs, go to Lobito to work and suddenly find they have been missing something all their lives.

"So *that* is what the Jesus folk are like! Well, I never!"

And some day when they go back home, they go to the neighboring Mission station and say, 'We want a teacher for our village."

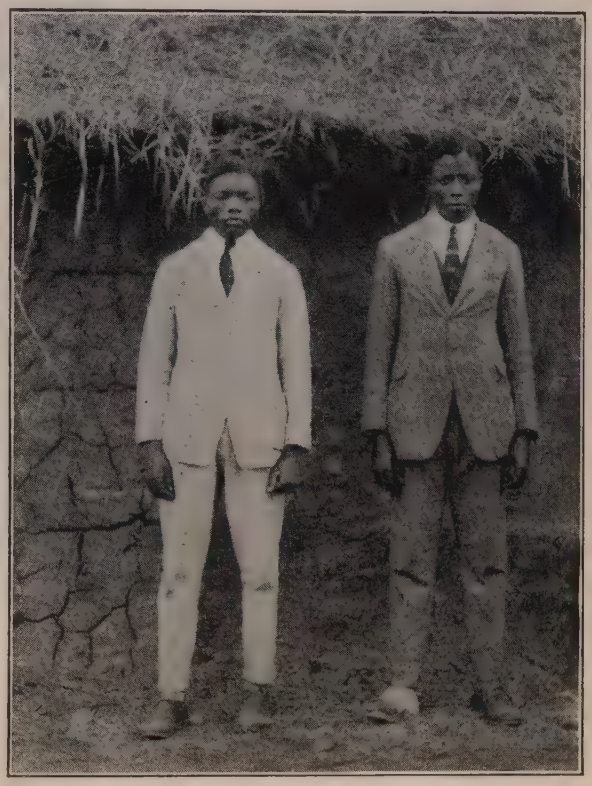
"Where is your village?"

"'We come from Makuku'" (as the case may be.)

"Makuku! What makes Makuku want a teacher now, when it has been as Sodom, Lo! these many years?"

"Why, some of us have been working at Lobito, and we have been attending Jesse's school, and now that we have come back we want a school in our village. We want the rest of our people to learn too."

And so it goes on—and on. Jesse Chiula will never know this side of heaven how wide and wonderful his influence has been. He has only been doing "Ye nexte thynge."



TWO BUILDERS OF THE KINGDOM
Jesse Chipenda and Isaias Catito, his assistant.

MORE OPPORTUNITIES FOR INVESTMENT

And the beginnings of this ever-growing work were financed by that gift from California! Truly, "Twenty villages for twenty dollars."

But there is need of new centers of influence on the coast. There is a wonderful opportunity at Benguela. At Catumbela 3,000 natives are employed on a sugar plantation. There is need for religious work among the white people in Lobito, for there is none at present. A Portuguese Christian, trained along Y. M. C. A. lines, could through reading rooms and English classes come into contact with and influence many young men. A mis-

sionary is needed to start the new work, coordinate and supervise its various branches.

Lobito is destined to become one of the largest seaports of West Africa. Copper from the British concessions in the Belgian Congo will be shipped to the Coast by the thousands of tons when the railroad connecting with the Cape to Cairo route shall be completed in the near future. It is our earnest hope that the city may be properly staffed as a branch station of the Mission in anticipation of the need. Opportunities for further investment and for fruitful service are unlimited.

CHRIST CHURCH, MANAMADURA

HOW THE LEPERS GOT THEIR CHURCH

BY WILLIAM M. DANNER

Secretary of the American Mission to Lepers

TWO years ago, when in India, I visited the Manamadura Leper Home under the care of Rev. and Mrs. Stanley Vaughan. At Dr. Vaughan's request I addressed them, my audience sitting before me under the shade of a big tree, as they had no other meeting place. I told them about the three hundred lepers at Chiengmai who had prayed four years for a church, and I showed them a picture of the Chiengmai Chapel, the answer to that prayer.

"Would you be willing to pray that long for a church?" I asked, adding that I hoped that some day they would have one of their own.

"Mr. Danner says in Siam the patients prayed more than four years for a church, *but he does not think we will need to pray that long to get our own,*" incorrectly but hopefully translated my interpreter.

When the service was over one of the lepers thanked me for coming and said they were happy because they were to get their church "very soon."

On my return to America I related this story to a group of people in Richmond, Virginia. A very wonderful lady, Mrs. R. R. Harrison, asked if the women of Richmond might be allowed to answer this prayer of the Manamadura lepers.

The money came, much of it in small amounts from a good many people; no denominational lines are drawn in our work. "Christ Church" at Manamadura is now a reality. A memorial bell and communion service, at present on their way to India, add the last touch to this gracious gift.

BULGARIA MISSIONARIES AS AUTHORS AND LINGUISTS

By GRACE H. KNAPP

IN a recent article I stated that among the three thousand books in foreign languages sent by the Library of the American Board to the Andover–Harvard Theological Library for safekeeping, over two hundred were *known* to be the work of our Board missionaries. Of course many others must have been, but do not bear the author's or translator's name. It used to be the custom to omit this in mission publications; to a certain extent this custom is still observed.

Miss Agnes M. Baird recently sent the Board Library a list of eighty-seven books and pamphlets in the Bulgarian language, written or translated by members of the Bulgarian Mission, or the European Mission which preceded that, and the Balkan Mission. "It was necessary for me to ask one of our Bulgarian translators to look into this matter and do real research work," she wrote. "Since there are no records of what the early missionaries have written, he had to visit three towns and interview some of our oldest Bulgarian evangelicals so as to get the necessary data."

It seems well worth while to print here every title in the list, and could we get complete lists from other missions we should sometime print those in this series.

First, the publications that do not bear the names of authors and translators: one of the oldest Bulgarian evangelicals, a man over eighty-five years of age, possesses many of the works published in the earliest years and assured Miss Baird that they were all the work of missionaries; it was "not the style" to mention names in those days, he added. From 1846 to 1866: New Testament; Something for Illiterates; Questions on the Readings; Conversations in Bulgarian, Turkish, English, Italian, Greek and French; The Two Lambs; Good Deeds; Self-examination; Conversation with a Young Traveler; Criticism of the Newspaper *Bulgaria* against the Protestants; In Whom Should we Believe?; Salvation; Our Father; Conversation of a Mother and her Children on the Lord's Prayer; Helps for Bible Reading; Hymnbook—First Edition; Christian Teachings; Anatomy; As to Jesus; Selections from "The Counsels of Good Judgment"; Scriptures; Little Henry and his Nurse; Confessions; Saint Chrysostom; Questions on the Gospel; Are You Living or Dead?; Simple Truths; Dew Drops; Pilgrim's Progress; Imitation of Christ (translated from the Latin); Textbook for Singing by Notes; Sermon on the Failure of Christ's Disciples; The Sabbath.

During the next twenty years far fewer were published anonymously: Anatomy and Physiology; Notes on the Gospel of Matthew; Answers to Some Objections to the New Testament; Sermons on Scriptural Topics; Good Deeds; Earthly Cares are Heavenly Guides; Rules for Holy Living; Selections from the *Zornitza*—2 volumes; Child's Treasure Book; Bible Dictionary; Martin Luther.

Rev. Charles Fitch Morse, of West Boylston, Massachusetts, published the following original works in Bulgarian between 1860 and 1868: Anglo–Bulgarian Dictionary; The Pope and the Roman Catholic Church; Psychology; First Steps; The Sign of the Cross; Sermon on Fasting; An Enlightened Priest; Holy Scriptures and Traditions; The Communion; The Protestants are the Old Orthodox People.

The Translation of the Old Testament into Bulgarian was the work of Rev. Elias Riggs and a committee; Mrs. Elias Riggs wrote in Bulgarian, Letters to Mothers; Rev. Henry Pitt Page wrote True Worshippers; Rev. Theodore L. Byington, Evidences of Christianity; Rev. Robert Thomson wrote How to Learn English, translated Stalker's Imago Christi, Helen of the Valley, Ralph Gemmell, The Persecuted Family (from Tales of the Scottish Covenanters), and edited Hymns for Children and the third and fourth editions of the Hymnbook. Dr. J. Henry House translated Hopkins' Lectures on Mental Philosophy; Rev. James F. Clark translated and edited Temperance Selections; Rev. Reuben H. Markham translated Superman, Jesus as Youth and Man, and The Proletarian Gospel of Galilee.

Coming to works by the missionaries in Bulgaria at the present time, we find the fifth edition of the Hymnbook edited by Agnes M. Baird and a committee of missionaries; A Study of Child Nature, translated by Elizabeth C. Clarke; First Lessons in English, first, second and third editions; Lessons for Beginners; English Lessons for the third class, for the fourth, for the fifth, for the sixth and for the seventh class, written by Edith L. Douglass. Rev. Theodore T. Holway wrote: Is the Bible the Word of God?; Great Men and the Great Book; and The Bible and Literature. Paul Rowland has recently written and published for his classes, Everyday English, Book I, Book II, and Book III.

With the exception of two books printed in Vienna, Austria, two in Smyrna, and one in Philippopolis, all books were published in Constantinople until 1889, since which year they have been printed on the school press in Samokov.

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Granstorff Bros.

WHAT PROTESTANTS CAN LEARN FROM ROMAN CATHOLIC FOREIGN MISSIONS

By KENNETH SCOTT LATOURETTE, Professor of Missions, Yale

ROMAN Catholics have been engaged in the missionary enterprise much longer than have Protestants; indeed, to them chiefly was due the conversion of Western Europe and so of the ancestors of most Protestants. Before the latter had separated from the ancient church Franciscans and Dominicans had initiated extensive missions in the Near East and Far East; for the next three centuries Catholics conducted the bulk of the foreign missions of the Christian churches, and even today, after more than a century of the rapid expansion of Protestant missions, Roman Catholic missions are as extensive, measured by the number of converts and by the territory covered. Protestants should certainly be able to profit by this long and wide experience of their fellow Christians.

Most Protestant missionaries, however, know practically nothing of what Roman Catholics are doing even in their own districts. Between the two groups a great gulf seems to be fixed. To differences in creed are usually added those of language, for the large majority of Roman Catholics are from Latin and German-speaking countries and the native tongue of all but a minority of Protestant missionaries is English. The result is that we of the Protestant communions have gone on our way profiting very little, if at all, from a knowledge of the methods, often quite diverse from ours, which Roman Catholics employ.

DIFFERENCES IN PERSONNEL AND IN UNITY

Between Roman Catholic missions and our own there are many similarities. For example, both place much emphasis upon the propagation of the Christian faith—the winning of individuals and the building up of a church. Both have educational institutions and both seek to raise up a native clergy. Differences in methods, however, are likely to prove most illuminating. The following list is by no means either comprehensive or exhaustive, but it may prove instructive.

An obvious difference between the methods of the two groups is that all Roman Catholic missionaries are celibate and that a large proportion of Protestant missionaries are married. The arguments that can be adduced in favor of the Protestant practice are obvious. The example of a Christian home, the usefulness of the wife in reaching the women, and the quality of the missionaries' children, a contribution of missions which we often forget, are strongly in favor of the Protestant tradition. On the other hand, the smaller expense of the celibate missionary and the greater freedom for work in pioneer and dangerous areas have much to commend them. It is quite possible, indeed, that in inland districts of China the missionary reoccupation could proceed more rapidly if more of the men's staff were unmarried. We may need to advise celibacy for some of our new appointees to that country.

Another difference, and one to which Roman Catholics never tire of calling attention, is the unity of the Roman Catholic Church and the divisions among Protestants. This, however, is more apparent than real. It is doubtful whether there is any more of the only true unity, that of the spirit, among Roman Catholics than among Protestants, for the divisions between orders and nations among the former have cut very deeply. Protestants, moreover, have suffered very little from overlapping on the foreign field and are cooperating more and more.

DIFFERENCES IN MEDICAL AND EDUCATIONAL WORK

Another obvious contrast is the greater emphasis Protestants place on the hospital and on medical work in general. Here they probably have done more wisely than have the Roman Catholics, especially when one remembers the contribution of medical missionaries in the relief of suffering and in laying the foundations of a new medical profession in such a land as China.

An equally apparent contrast is the Roman Catholic employment of the orphanage—except in Near East Relief much more extensive than by Protestants. In their orphanages Roman Catholics have rescued thousands of children from death or a fate worse than death and have taught them the Christian faith and a useful trade. Protestants might well pay more attention than they do to this type of institution.

Another difference, also very potent, is that Protestants place greater emphasis upon general education, and especially upon secondary and higher education, than do Roman Catholics. The advantages of so doing are real, for as a result of this policy the average of education is higher among Protestants than among Roman Catholics, and as a rule Protestant Christians have a much more prominent part in the life of the country and so are better able to make Christian standards effective in the life of the nation as a whole.

In educational policies, however, there are some

differences in which Roman Catholics have much to teach Protestants. They apparently place greater emphasis upon giving religious instruction to the rank and file of their children than do the latter—with the result that they probably have fewer losses from their natural constituency. Moreover, they certainly lay greater stress upon a prolonged education of their native clergy. The candidates for the priesthood are given a lengthy and exacting training—in Latin, in philosophy, in theology, and in kindred subjects—and not until they are twenty-five years or more of age are they ordained. Higher education is primarily for the clergy. On the other hand, Protestants have given a much shorter preparation to their clergy than to many of their laymen. They have often, in their haste to have native "helpers," contented themselves with courses of a few months or at most of a few years, and they have usually paid much smaller salaries to their clergy than to their teachers. The result has been that, by and large, theological education throughout Protestant mission fields is lamentably weak and of low grade and that well-trained "native" ministers are the exception. This means that in the inevitable transfer of authority to the indigenous clergy, a process so rapidly speeded up in our day, Protestants are badly at a loss for competent native clerical leadership in most of our fields. The average caliber of our teachers and other educated laymen is probably decidedly above that of our clergy. We need to stress much more than we have the recruiting of a capable indigenous clergy, an adequate training for them, and salaries more nearly commensurate with those given to teachers and to Christians in other altruistic professions.

SECULARIZATION VERSUS CHURCH UPBUILDING

This is associated with another marked difference between the methods of the two bodies. Protestants, as contrasted with Roman Catholics, tend to secularize their work. Only a minority, although a fairly large minority, of our missionaries are ordained or have more than a smattering of theological training. We have placed great emphasis on schools, on hospitals, on works of mercy of many kinds, and upon influencing the life of the country as a whole. The great majority of the male staff of Roman Catholic missions, on the other hand, are priests, and practically all the activities of priests, lay brothers, and nuns are made to contribute directly to the building up of the church and of the religious life. This contrast is vividly seen in our physical plants. Among the Roman Catholics the church building is dominant with, one would suspect, a corresponding emphasis upon worship and religious duties. With us Protestants the church building is not infrequently overshadowed by the school or the hospital. The result of our Protestant practice is that we are facilitating the interchange of cultures, bringing to bear upon non-Occidental peoples as a whole the constructive elements of Western civilization—and are initiating or stimulating helpful social movements, an achievement which we believe to be thoroughly Christian.

On the other hand, compared with the Roman Catholics, we have not so greatly stressed the mystical side of our message or the upbuilding of a church. In this respect, practice among Protestants varies much more than among Roman Catholics, many of the former approximating very closely to the emphasis of the latter. For those of us who in this respect differ widely from Roman Catholics, it must be at least a question whether in trying quickly to make Christian every phase of the life of the nations we have not tended to neglect the nourishing of an on-going church with a profoundly religious spirit which itself can later mold the nation's life. For the moment Protestantism is more influential in such lands as Japan, China, and India—although in China the body of Protestants is much smaller than that of Roman Catholics. It is as yet an unanswered question whether, judged by the light of results during the coming centuries, Roman Catholics may not be building more wisely.

INDIVIDUAL VERSUS MASS CONVERSION

Another contrast between the two bodies of missionaries is that Protestants, as is to be expected from their tradition, give greater attention to winning the individual, and the Roman Catholics to winning the natural group—the village, the family, and the tribe. Catholics, of course, do not ignore the individual, and their efforts have as a goal the saving of as many souls as possible. They seek to achieve this, however, by reaching as nearly simultaneously as possible all of the members of a group. In some of their missions they discourage the coming of a single member from a family, and even the coming of a single family from a village. In many missions they seek to collect their converts into villages made up only of Christians and so to be able to regulate in a Christian manner the life of the entire community. Again, which of the two methods is the wiser may be a matter of debate. It is well to recall, however, that every people among whom the church has ever been dominant numerically has been won by this process of mass conversion. The resulting church is usually at the outset sub-Christian, and filled with superstition and with remnants of the old pagan past. May it not be, however, that, given a people which calls itself Christian, there is more hope, through the centuries, of bringing it up somewhere

nearly to an approximation of Christian standards, than in the case of a people which is not even nominally Christian?

In seeming contradiction to the last paragraph is another difference in method. Protestants, by extensive distribution of literature through the community and by public addresses, spread more widely than do Roman Catholics a general knowledge of the Christian faith and thus introduce Christian standards by which the nation judges itself and others without being aware of what it is doing. Great nations, India for example, are being Christianized in part without being altogether conscious of what is happening. Roman Catholics, on the other hand, usually do not broadcast their message by sermons and the press, but direct their energies toward winning to full allegiance to their fold all whom their message touches. It is not surprising that for Roman Catholics the countable number of converts per missionary is greater than for Protestants. Still again it is a question as to which method is preferable, but we Protestants do well to ponder the contrast more than we usually do.

A DIFFERENCE IN MORALE

A last difference is in the relative morale of the two branches of the missionary enterprise at the present time, and especially in the United States. A good many American Protestants are feeling that the day of foreign missions is done, or that at least it is drawing rapidly to its close, that we are to reduce rather than to increase the number of our missionaries, and that we can soon turn over completely to the nationals the giving of the Gospel to Japan, China, and India. Among Roman Catholics, especially in this country, we find no such attitude. They are placing great emphasis upon raising up an indigenous clergy and episcopate, but at the same time they are increasing the number of their missionaries, and in this country and even in war-shocked Europe there is among them an air of expectancy—of being on the edge of great developments—which is reminiscent of the Protestantism of two or three decades ago—or even of as lately as the end of the Great War. For myself, in this particular I am convinced that the Roman Catholic attitude is greatly to be preferred to our own. We are, of course, right in transferring administration and leadership to the nationals. With these churches still so small, however, and in every land confronted with such urgent needs, it would be not only short-sighted but criminal to slacken our efforts. If we are true to our faith, to our trust, we are only at the beginning of our task abroad. We work in new relations to the Christians of other lands, but we must not dream of abandoning them. With all of our appreciation of the Roman Catholics, we do not wish to see Christ interpreted to the future generations of Asia and Africa predominantly by them. We should redouble our efforts to spread the Gospel in every land—not out of envy or spite toward our Roman Catholic brethren, but to be sure that we share with other peoples the Light as we believe that God has given us to see it.

"A HISTORY OF CHRISTIAN MISSIONS IN CHINA"*

By EDWARD CALDWELL MOORE, D.D.

PROFESSOR Latourette has produced in his "History of Christian Missions in China" a work which is in a sense unique. Pere Huc, Lazarist, missionary, but before all things, traveler, published an elaborate historical work, "Christianisme en Chine," 4 volumes, Paris 1857-1858; English translation, London, 1857-1858. The book dealt solely with Roman Catholic missions, however, and brought the narrative down to 1707 only. It was marked by no deep understanding of the life of China and the relations of this life to the Christian movement.

McGillivray's "Century of Protestant Missions in China," published in Shanghai in 1907, had been prepared in view of the Conference of that year, celebrating the anniversary of Morrison's arrival in 1807. It consisted largely of papers contributed by representatives of different denominations, and there was no effort made to work this material of varied value into a continuous narrative. The point of view was essentially that of the missionary circle, as the Conference was almost exclusively a conference of missionaries.

Richter's "Das Werden Christliche Kirche in China," Gutersloh, 1928, is hasty and general, a handbook in a series, and carries no reference to sources, which is a serious omission since the text itself is so brief.

Professor Latourette's book, therefore, takes its place in the first rank of the literature of the subject. It deals with the history of Roman Catholic missions from the beginning; with the influence, relatively small, of the Russian Orthodox Church; and with Protestant missions in China during the last century and a quarter. It seeks to do justice to the conditions of Chinese life which were so curiously permanent through the 18th century, which changed greatly during the last half of the 19th century and have been revolutionized almost

*By Kenneth Scott Latourette. MacMillan Company, New York, 1929. 930 pages. Price $5.00.

beyond belief in the first generation of the 20th century.

The book deals with the opening of China to Western influences through commerce, diplomacy, war and the rivalries of European nations, in all of which advantage was long taken of the helplessness of the Chinese. It sets forth the changes in the apprehension of mission work, especially of Protestants; the inclusion among these purposes of education and medical work, of many humanitarian endeavors, of efforts on behalf of women, of influences, not always calculated, in the direction of democracy and representative government. It records the formidable resistance to these influences on the part of the Chinese up to, say, 1900; the amazing change of front of the Chinese themselves during the last thirty years; the acceptance of many Western influences, along with a rapid growth of national consciousness; the overthrow of the old government; the period of chaos which has followed; the hopes and dangers which emerge; the complete change in the position of foreigners.

The author points to the effects of these changes upon religion in general and the Christian movement in particular; upon the outlook for the naturalization of Christianity in China and the nationalization of the Chinese Christian Church; upon the relation of the missionary to this church; and upon the question, how and even whether, mission work is to be continued. The terminus of Professor Latourette's inquiry is actually the year 1926, and this only because the sifting of the most recent information is difficult.

In part, the book is made up of a presentation of the material itself. There are chapters which might be described as chronicles. Under appropriate headings a vast literature is cited—books of every sort, periodicals, reports, most of them catalogued in an imposing bibliography at the end of the book. The author himself in one place speaks of these chapters as merely a catalogue of events, the substance from which inference is to be drawn and of which interpretation is to be made in the chapters which are, more strictly speaking, historical. He is to be complimented upon the felicity of arrangement of this chaos of material under general headings and in large chronological divisions, and, as well, for the conscientiousness with which he has given numbered references to the sources from which his materials are drawn.

The other phase of the book is made up of chapters alternating with the sections of chronicle. These offer a real narrative and interpretation, a task of no little difficulty, performed with skill and circumspection. One has sometimes the feeling that the author may have felt that because his chapters of chronicle were necessarily so long, his history, which was more within his own control, must be shorter. This is a pity. The volume is large, yet the example is valuable. One may hope that those who are to write upon the subject in the near future will realize how much guidance, at least, is here furnished them, in the way of reference and classification of material which does not lie in every man's way and upon which alone history, and still more, prophecy, needs to be based. I could have wished that more maps and with different purposes had been included in the book. American readers, especially, have only recently had their attention drawn to the geography of the events which the daily newspapers relate.

There has been a periodicity in the history of Chinese missions which is one of its most interesting characteristics. It has been said that the Chinese man is not very religious, or rather, that after you get above the level of mere superstition, Chinese minds are hospitable to the ideas of several religions. Even when violence and injustice at the hands of Western peoples had begun to be bitterly resented, the Western man's faith was not at first drawn within the circle of this resentment. There followed a period when everything Western was anathema. Then, when China had suddenly realized that it could save itself politically and economically only by immediate adoption of many Western ideas and methods, missionaries were felt to be the ones from whom things might be learned. Missions had a notable period of success after 1902 until about the beginning of the Great War. And now, again, comes a period of prevailing antagonism and very uncertain issues. An intense nationalism would repudiate everything foreign, or rather put Nationals in control of even the foreign things which the Chinese so much desire. The outlook is not immediately encouraging.

Latourette is cautious in prophecy but clear as to some ultimate conditions of the survival and success of the Christian movement. He is full of reasonable hope. The Chinese have a notable capacity for leadership, although one would not infer this from the present aspect of political affairs. The Japanese had a feudal leadership in all their changes and Christianity was represented among people of high rank. In India, the fact that Christians are still largely of the lower castes makes Indian Christian leadership at the moment difficult. But in the Chinese church, the leadership of the missionary may be nearing its end. The missionary may still be useful, but more in the manner in which he is still useful in Japan. After all, this is only what has happened at the end of each one of the other two great missionary eras which Christendom has seen. The future, whether it is to be the Christianization of a considerable part of China or the extinction of Christianity in China, will be largely the work of the Chinese.

CONFIDENTIALLY AND HONESTLY

By EDWARD HUNTINGTON SMITH of Ingtai, China

I RECEIVED today a most interesting question from a thoughtful friend in America asking me confidentially and honestly if I would advise young men and women to go to China today. So this is confidential and as honest as I know how to make it to every young man and woman (or old man or old woman) who has a contribution to make to world life and thought and the understanding of the message of Jesus Christ.

Yes, indeed I would. I would advise you to be prayerfully and humbly willing to come—and then to leave it to the Board and your friends to decide whether you are the right one to come.

The struggle in the Orient between Communism, Nationalism, materialism, commercialism and Christianity was never so fierce. The Chinese Church is making great strides in every way, but it is still far too weak to carry alone the colossal undertaking of evangelizing the millions of Asia. Beyond all question Christianity during these past few years won a war of epochal significance in defeating the communist drive to discredit Christianity and drive out missionaries. Are we willing to retreat from the field of battle after we have gained a great victory?

But you have all been told, oh so seriously, that we are not wanted any more. Let me tell you a little secret. The world at large has never wanted the Gospel very eagerly, but all the evidence points to the fact that missionaries *are more desired today in China than at any time* in the past. I find wherever I go a cordiality, a welcome, that for warmth and friendliness surpasses my experience in the past. America's attitude toward the new Nationalist Government, the devolution of authority to the Chinese Church, has enhanced American popularity a hundred fold.

The fact that a large number of the National leaders in the government at Nanking and in all the provinces are Christians is not lost on the common people. A vague but growing feeling is abroad that Christianity has somehow been responsible for the new life in the land today and that if the heads of the government are followers of this new religion, it is worth looking into.

For the first time in history, we have a government with which the best Christian elements feel they can cooperate. The present government in Nanking is made up of the most intelligent and able men and women of the country. Beset by almost overwhelming difficulties, they need the support and cooperation of every friend of China.

Leaders in church and society, in education and in government, are making known their desire for the help that missionaries can bring to China just now. Why, then, keep on repeating the foolish babbling of somebody whom nobody knows? We have had too much of it!

I am having the time of my life doing pastoral work day and night among the people and the schools and the Christian workers of this district. I simply cannot find time to meet the calls that come continually.

So then—would I advise young people to come?

I consider the present a time of supreme opportunity to enter upon a life of service in China. Every department of the work is calling for workers. Preachers, doctors, nurses, teachers, wives, kindergartners—all will find appealing fields of service waiting, white for the harvest. New workers are needed for the New Day in China.

THE BOOKSHELF

DR. ZWEMER ON ISLAM*

The largest volume which Dr. Zwemer has yet produced is entitled *Across the World of Islam.* The author represents himself as a mendicant pilgrim in Moslem lands. He shares with us what he has picked up in his *kashkul,* or beggar's bowl. There is a heterogeneous character to the collection and there are hints of hasty preparation both in form and proof reading, but the book has the attraction of freshness and spontaneity.

The first half of the thick volume is given to various discussions of Islam. It details the new world of Islam and its extent under the British Empire; it discusses Mohammed's literacy and Holy Tradition; it describes the Mosque as an institution and Mecca the Mysterious. The two chapters on Moslem womanhood stir one's soul and remind one of chapters from *Mother India.*

> "As a babe she is unwelcome; as a child untaught; as a wife unloved; as a mother unhonoured; in old age uncared for; and when her miserable dark and dreary life is ended she is unmourned by those she has served."

The second half is more valuable as his *kashkul* yields connected and careful observations of the world of Islam as Dr. Zwemer himself has recently

**Across the World of Islam.* By Samuel H. Zwemer, F. R. G. S. Fleming H. Revell, 1929. Illustrated. 382 pages. Price $4.00.

seen it. Africa, north, south and central, Java, India, Persia, South Russia and Southeastern Europe are fully surveyed.

The book reflects Dr. Zwemer's wide and careful reading. There are many quotations not only from western writers but from the Koran and other Arabic sources. No one can read it without getting the thrill and challenge of "a great door and effectual that has been opened for the Gospel. A door once barred and bolted is nailed open."

E. F. R.

THE SOUL OF THE BANTU*

In *The Soul of the Bantu* Dr. Willoughby has most ably written a much needed volume. His style is clear, interesting, and to the point; the book is a model of literary workmanship; it is valuable as a handbook for the student and entertaining for the general reader; the author writes with authority as one who knows from personal experience, and has a fine sense of humor as well. A very satisfactory Index guides one to the facts and will be appreciated by "the busy field-workers in Africa"; the bibliography of the subject is most conveniently arranged. .

With this book in hand one may check up the facts and conclusions of authors who "immerse" themselves in African life and tell what they have absorbed by living in the jungles among savages. It may not sell like "Trader Horn" but is worth a thousand of him if fact rather than fiction is of any value. Its author has not "run in blinkers and dealt in *ex cathedra* deliverances and fulminations rather than carefully sifted evidence."

Whether anyone can interpret the Soul of another personality, to say nothing of interpreting the Soul of a race different from his own may be questioned. If anyone could do it Dr. Willoughby could. If anyone *knows* the soul of the Bantu he is the man. He describes the religion of a most religious people; he shows how similar that religion is fundamentally to the primitive religions of other peoples; he points out the fact that while these other religions have had time for adjustment to new conditions, this one faces cataclysm.

"What is to become of the fifty million tribesmen whose political and social institutions are built on this doomed religion? Are they to be left derelict amidst the ruins of their dismantled dwellings, or can they be helped to build fairer habitations for the human spirit?

"The Soul of the Bantu" is bound to be a classic for the study of those who are trying to build those "fairer habitations," whether they be economic, political or religious builders.

Fred R. Bunker.

*By W. C. Willoughby, Doubleday, Doran Co., N. Y. 476 pages. Price $5.00.

AN OUTLINE HISTORY OF THE JAPANESE DRAMA*

Students of international drama are turning more and more to study of Japanese drama, desirous to know to what extent its development duplicates or differs from the evolution of drama in other countries. Stimulated by the color, originality, power, or poetry of the few specimens they know, they are steadily more anxious to know it well in all its branches.

Professor Lombard comes with special fitness to his task as translator and historian. His long association with university work in Japan has given him unusual opportunities to know the Japanese drama at first hand. Deeply interested by it and keenly sensitive to its beauties, he has had, too, the background for a comparative study of it, for he has been a student of the English and Continental drama for many years—not satisfied merely to know the printed play, but judging the play as, above all, something to be acted. He has had, too, exceptional chances to learn just what the older and basal forms of the Japanese drama mean now, and have meant historically, to the priests or other special groups who still maintain the older forms. Carefully he traces for the Japanese the passage from song or symbolistic mimicry to popular plays of crude types, and from these to something of as definite rules as the *Noh* dramas on the one hand or the *Kabuki* plays on the other. Reading his pages one sees that, whatever the differentiations between the Japanese and other great national dramas, the evolution is really the same: from song and mimicry through drama perfected according to artistic standards of the nation out of which the drama in question grows, to the desire for a drama which, though it must remain thoroughly Japanese in essence, may yet take its place in the world drama of today as explaining that people, not only to themselves, but to the world at large.

We have had books before dealing with particular periods of the Japanese drama, or particular types such as the *Noh*. We have had very rapid sketches of Japanese drama as a whole. Here is a book, written by a person particularly fitted for the work, which not only traces the general development of the drama of the Japanese, but in the course of that tracing contributes some very sympathetic translations for a knowledge of the various forms which at different periods have been dominant. It should be very welcome, and not only to special students of the world drama today.

George P. Baker
Professor of History and Technique of Drama,
Yale University.

*By Frank A. Lombard. Houghton Mifflin Co., Boston. 358 pages. Price $5.00.

WITH AND WITHOUT CHRIST*

This is a small book by the outstanding Indian Christian mystic, who was born in a socially high Sikh family. He is now an itinerant Christian preacher. The following quotation is a sample of his position. "One day in the presence of my father and others I tore up a Gospel and burned it. I thought I had done a good deed, yet my unrest of heart increased, and for two days I was very miserable. On the third day I got up at three in the morning and, after bathing, I prayed that, if there was a God, He would reveal Himself and show me the way of salvation. I made up my mind that if this prayer was not answered, I would go to the railway and place my head on the line before the incoming train. I remained till about half past four in the morning praying and expecting to see Krishna or Buddha or some other Avatar of the Hindu religion. They appeared not, but there was a light, shining in the room. I opened the door to see where it came from, but all was dark outside. I returned inside, and the light increased in intensity and took the form of a globe of light, and in the light there appeared not the form I expected, but the Living Christ whom I had counted as dead. To all eternity I shall never forget His glorious and loving face nor the few words which He spoke, 'Why do you persecute me? See I have died on the Cross for you and for the whole world.' These words were burned into my heart as by lightning, and I fell on the ground before Him. My heart was filled with inexpressible joy and peace, and my whole life was entirely changed. Then the old Sundar Singh died, and a new Sundar Singh was born to serve the Living Christ."

*By Sadu Sundar Singh. Harper & Bros., N. Y. 152 pages. Price $1.50.

A GOOD BOOK ON CHINA*

This is the fifteenth issue of a publication that has become indispensable to students of the Christian movement in China. It was edited by Dr. Frank Rawlinson of Shanghai, assisted by an editorial board of strong, experienced men appointed by the National Christian Council. It covers two years, as a 1927 volume was impracticable—two years of most momentous issues for the Christian churches of China. Its general themes have to do with the national life, religious thought, church life, missions and missionaries, education and students, social life, medical and health work, and literature, of that great field. Three general emphases characterize most of the articles: first, that the old ideals and methods of carrying on Christian work in China have broken up as a result of the revolution; second, that experimentation is going on in almost all aspects of Christian life and work in China; third, that most of the writers are trying to help find the principles of reconstruction demanded by the new political era and the emergence of a China-centric Church. This volume, therefore, should be of special help to any group interested in helping find and operate these same reconstructive principles.

*The China Christian Year Book, 1928, published by the Christian Literature Society of Shanghai, but sold in America by the Foreign Missions Conference, 419 Fourth Avenue, New York. Price $2.00.

YOLJULUK*

How stirring is the straightforward tale of an old-time missionary!

The autobiographical sketch of Dr. Chambers, veteran of the American Board in Turkey, gives a fresh and striking view of service on the mission field a generation ago. The title "Yoljuluk" cannot be translated by a single word. It signifies a journey together with all the experiences which made it so thrilling in the days when roads were few and brigands were many. Whether tobogganing down the snowy slopes of Mount Ararat on the tails of his coat or looking along the barrel of a robber's gun from the muzzle end, or cooperating with Turkish officials in relieving the sufferings of Armenian victims of Koordish atrocities, or preaching to the eager natives in a mountain village, Dr. Chambers always has his reader with him as a participant in the event. The colors are sometimes bright and sometimes lurid, but they are always true to those days of heroism under the old government of Turkey.

This story contains no account of nation-wide mission organization nor does it dwell on the achievements of some great institution. It is rather the plain tale of those daily personal contacts which, in the case of Another, was summed up in the phrase: "He went about doing good."

It is hard for one whose life is spent in the midst of race rivalry, bitterness and violence to be fair to all. Dr. Chambers has been fair in his descriptions and his estimate not only of the Turks and Kurds but also of the Armenians with whom he has always lived on intimate terms.

The book has an introduction by Rev. James L. Barton, D. D., who, as an associate with the author in the same mission field, gives added witness to the vigor and value of the pioneering service described by Dr. Chambers.

E. W. R.

*By William Nesbitt Chambers. Illustrated. 125 pages. Simpkin Marshall Ltd., London. Available at Pilgrim Press, Boston. Price, $1.50.

HOME BASE

JOINT CONFERENCE FOR OUTGOING MISSIONARIES

The twenty-fifth annual conference for newly-appointed missionaries of the American Board will be held this year in conjunction with five other co-operating Boards: Presbyterian, Methodist, Baptist, Reformed and Episcopalian. This is an innovation and is looked upon with much interest.

Of the forty American Board missionaries appointed this year, seven have already sailed. The others will be brought to Hartford, Connecticut, to the united conference from June 6 to 12, at Hartford Theological Seminary. An interesting and helpful program has been arranged with outstanding missionary leaders and returned missionaries in attendance. Among the speakers representing different Boards will be Bishop McConnell, Dr. Robert E. Speer, Dr. P. H. J. Lerrigo, Dr. Rockwell Harmon Potter and Dr. Alden Clark.

After six days in conference together at Hartford, the American Board candidates will come to Boston for four days to receive special instruction regarding the work to which they are going.

The meetings will close with a Godspeed service in Park Street Church at which the young people of the churches of Greater Boston will be guests.

CHANGES IN THE HOME DEPARTMENT

Our Home Secretary, Dr. Cornelius H. Patton, is at present withstanding no little pressure to induce him to remain another year in active service. No one dares prophesy what will take place at Detroit, but we shall be surprised, though by no means disappointed, if he consents to re-election. He has a strong conviction that he should be released and is urging the appointment at the earliest possible moment of another man for the Department. Further word on this important matter will be given in our next issue when we report the doings of the Board at Detroit.

It is expected that Miss Carolyn Smiley, one of the Home Department secretaries, upon her return from a study of the fields abroad will take over the position of Associate Secretary in the Editorial Department. Her service upon the mission field, her wide and successful experience as a speaker at home in women's clubs, etc., her familiarity through her Home Department contacts with the needs and demands of the constituency, have given her special preparation for that *liaison* service between the Editorial Department and the women in the churches which Miss Buckley so ably performed. Her first-hand study of the mission fields during the coming year will also greatly assist in this. Miss Smiley leaves in July and will take up her new tasks, if all goes well, early in the fall of 1930.

Miss Grace McConnaughey of Fenchow, Shansi, North China, now on furlough, has been called into the Home Department to serve as Assistant Secretary. She will take over much that Miss Smiley has been doing and will give special thought to students and to candidate service in close association with Miss Calder. She brings into the office the missionary experience of eighteen years' standing and not a little training as a speaker among the churches of the country.

Rev. Harwood B. Catlin of the South Africa Mission has been asked by the Board to defer his sailing for a time in order to assist in candidate work for men. Those who read the editorial in the February number of the HERALD have already felt the spirit with which he will enter into this important work of providing recruits for the field.

Rev. William H. McCance who has been Acting Candidate Secretary since October, 1927, now has the privilege of fulfilling his purpose of returning to India. He has endeared himself to a host of friends throughout the student world and particularly within the circle of the official staff of the Board. The better he has been known the more highly has he been honored and the more deeply loved. He has built well at home; we know he will build well in India.

SOUTHERN CALIFORNIA NOTES

The Congregational Women's Missionary Society of Southern California held its Annual Meeting at Claremont, April 16, 17, and 18, with an attendance of over five hundred and remarkably sustained interest throughout. The Society felt itself peculiarly fortunate in the presence of Miss Helen Calder, secretary of the Board, and her two messages to the Conference as well as contacts with individuals and auxiliaries were fruitful of greatly increased interest in the foreign work.

Mr. Wilcox reports constant progress in the campaign for funds for the building of the school at Mazatlan. The administration of the work on the west coast of Mexico is arousing keen interest in Southern California. Plans are now in making for the establishment and endowment of a new boys' school at Los Muchis.

THE AUTUMN THANK OFFERING

Although the summer is just begun, the National Thank Offering Committee is already planning for the autumn thank offering. Again, with the approval of the Promotional Council of the Commission on Missions, we are recommending as the object for the free will offerings of the churches, the West Africa Jubilee Building Fund; for it is plain that the hundred thousand dollars needed could not be secured through the thank offerings of a single year.

Several members of the West Africa Mission will be in this country during the autumn, and will be available for addresses. New literature will be prepared for free distribution, and the chairman of the Thank Offering Committee will gladly give all possible aid and information.

Three or four general thank offering letters have gone out to the presidents of the State women's organizations and to thank offering secretaries in States that have such. Within a fortnight after the first letter went out, sixteen States in all parts of the country had sent encouraging replies, the majority definitely promising either to recommend or to adopt the West Africa Fund as the thank offering object in their respective States. In States in which earlier commitments or special difficulties forbid this course, individuals may be glad to send special thank offerings to this object.

It is gratifying to see throughout the States the growth of the thank offering idea, which is well illustrated in the following paragraph from a church calendar of April twenty-first:

> "Our Easter thank offering is now $— above the $— we set ourselves to raise. The raising of our budget at the time of our annual canvass allowed us the *luxury* of assigning this offering to entirely additional service in excess of everything that we had already set ourselves to do. It is a great joy to think of this fund as going forth to its good work for——(a local project) and Schauffler and Pleasant Hill Building Fund. It is also most wholesome for a church to get in the habit of setting itself daring but reasonable goals and *then reaching those goals.* May the habit continually strengthen among us!"

PROPOSED UNION WITH THE CHRISTIAN DENOMINATION

Cooperation and union with other denominations in missionary work is no new thing for the American Board. At the present time the Board is engaged in nearly forty cooperative institutions and measures involving financial appropriations and varying degrees of administrative responsibility. It was, therefore, no surprise to the Prudential Committee and officers of the Board when, in connection with the proposed union between the Congregational and Christian denominations, the consolidation of the foreign work of the two bodies was suggested as a desirable thing. We trust the other aspects of the merger will present no greater difficulties than those involved in the foreign work.

The Mission Board of the Christian denomination, founded in 1878, covering both home and foreign work, is a body of about the size of our Commission on Missions. At its annual meeting this body appoints a Board of Directors, consisting of twelve men, six for the home and six for the foreign work, each group having its own executive secretary. For a number of years the secretary for the foreign field has been Rev. Wilson P. Minton, with headquarters at Dayton, Ohio. Their foreign missions are in Japan and Porto Rico. Under the proposed plan, the latter field would come under the American Missionary Association and the former under the American Board. The Japan Mission of the Christian denomination, engaging in evangelistic and educational work, maintains about fifteen missionaries, their principal stations being Sendai and Tokyo. It would be a simple process for the two missions in Japan to become one, and news reaches us that such a step is contemplated, just so soon as arrangements for union at the home base have been consumated.

It is proposed that a suitable number of representatives of the churches of the Christian denomination shall be elected to corporate membership in the American Board, that from these a suitable number shall be made members of the Prudential Committee. There will be problems of property now held by the Board of the Christian denomination and questions as to maturing legacies and other legal matters which will require the continuance of that Board as a legal entity, very much after the manner of the continuance of the three corporations representing the Woman's Boards of the Congregational denomination, as arranged for under our recent merger.

In the matter of support, we presume the "Christian" churches will wish to continue maintaining their present work and workers under a special application of the "project" idea; while gradually they become interested in the work of the American Board in countries besides Japan. Similarly the Congregational churches will wish to know all about what the "Christians" have been doing at Sendai and Tokyo.

Both in Japan and the United States, the negotiations looking to the combination of the foreign work of these historic bodies have been carried on in a very happy way. It is hoped that the final arrangements can be made not later than the annual meeting of the American Board in October, 1930.

LETTERS FROM OVERSEAS

Miss Francis D. Emerick Is Proud of Her Sholapur Schoolboys

"I wish you could see these boys and get to know them. Fine boys they are, most as fine as my own brother; I don't remember being more proud of him than I was of them last Sunday in church; I wished the whole world had been looking in at the windows.

"We try to devise jobs around the compound to give the boys an opportunity to earn money to buy their own clothes and books. The more they can do for themselves the happier we are and the happier they are, too. They wash their own clothes and then mend them, and their need of supervision while applying their brown hands to the gentle art of sewing is rather apparent at times.

"They are so appreciative of what is done for them! The other evening some of them were telling me of a few of their needs. The bigger boys were anxious to have some sort of desks on which to write when studying here at home. Their rooms are absolutely devoid of furniture, and when I see them sitting on the floor, writing, with their paper or slates on the floor in front of them, they look something like a bunch of little hunch backs. They plead for pictures for their two rooms and the study hall; pictures of Bible times appeal strongly to them—depicting life much like their own. And if there is one thing more than another that they like it is to be told Bible stories. The big boys exhaust their supply on the little boys and then begin all over again."

Miss Isabelle MacCausland Back at Kobe

"The day I arrived at Kobe College I found the Y. W. C. A. busy over an Easter Sale for the benefit of the Means School for Girls in Dondi, Africa. They realized almost 100 yen. Yes, the world *is* round. And isn't it fine to think some of our effort for these lovely Japanese maidens goes on to help their darker sisters, and ours?

"One of our brightest seniors, just graduated, has accepted a position with Mrs. Jo, Kobe's famous welfare worker who has done so much to prevent suicide among despairing women. Miss Ashida tells me that one of her duties will be the translation of English textbooks on the principles of sociology for Mrs. Jo, who has had much practical experience in social service but feels her need of more education. This student was one of those most interested in my 'Applied Christianity' course, and is now passing her notebook contents on to the wonderful woman.

"Another senior is considering a position in Tokyo with the staff of the National Salvation Army. If she takes it she will be working and living with a fine university-trained New Zealand woman holding the rank of Captain in the Japanese organization. Most of the other girls who have secured positions to date are to be teaching in Government high schools."

Some Activities of Neighborhood House, Bombay, According to Dr. Manshardt

"With the new year we settled down to a six-weeks training class for social workers. We insisted upon a high grade of preparation as a prerequisite and attracted fourteen able students. One of our missionaries reported of the young man he had sent for training that he had returned full of new ideas and enthusiasm, and declared that the course marked the beginning of a new life for the work of the district.

"Our adult education class is having a good season. Our speakers have been outstanding and have been very well received. Starting last winter in a small way, the class has now become an institution with a dependable membership of about a hundred.

"In January the debating club sponsored an elocution contest with twelve entrants. I was surprised at the quality of interpretation of some of the untrained lads. At the close of the contest one of the speakers, a young Mohammedan who sits in front of the post office as a letter writer, said the contest had done him so much good that he desired to donate prizes for a second competition.

"Our volley ball team, after winning the Neeper Cup Tournament on our own grounds, also succeeded in capturing the Gole Cup, thus becoming the undisputed champions of Bombay. Team play and head work turned the trick. We have a big squad of enthusiasts in basket ball, too.

"Then there was the health and baby show. We staged it simply for the benefit of the women attending our Infant Welfare Center; all were present and eighty babies were entered; I think that all the women profited by the experience, and that was our aim. We are continuing our cinema shows, concerts and outdoor stereopticon shows. Our youngsters got a real kick out of 'Flying Romeos.' Appreciation in this neighborhood isn't silent; people express their feelings in no uncertain tones."

Flu at Mt. Silinda Described by Miss Ivy Craig

"The influenza came along in February when we were not expecting it; in fact, it was so peculiar that we did not recognize it at once. Where, on account of superstition and confidence in native medicines, the sick were not brought to the hospital, they were moved out into the fields away from the houses, and shelters of grass were built for them. Imagine people with bronchial pneumonia spending six weeks in such a hut in the rainy season! We had torrents of rain every day for thirty days and more; I suppose we had over sixty inches. Can you imagine how our hearts longed for a proper hospital with rooms and equipment sufficient for the need?

"Before many days passed our young people in the Training School began to be sick. Every ward in the hospital (three rooms the size of ordinary sitting rooms) was crowded; the beds were full and the floor covered, too. There was no place to which the dying could be taken; others had to lie there and watch them die. Imagine what this meant for people who superstitiously burn a house after there has been a death in it!

"How often we longed for a quiet place for a very sick patient! We had to turn rooms at the boarding departments into hospital rooms for the convalescent or the slightly ill; others had to turn nurses; we have all been helping with the nursing.

"All night long through the forest the tom-toms or native drums have been heard. The heathen gathered together to worship the spirits, to drive away those that caused the sickness, to initiate the new witch doctor. When the sick are brought to him he pretends to 'smell out' the one who caused the sickness, charges a fee, adds to the superstition and fear but gives not a particle of help."

Miss Florence Malcolm Finds the Portuguese Very Friendly

"Our Portuguese friends are very kind to us. Recently I had a birthday and they made it a festive occasion. When I opened my door in the morning I found in front of it a doormat made of Camellia petals. They gave me gifts and flowers, and at night the dinner table was prettily decorated with an arch of bridal wreath from the center of the table to the end. We can heartily recommend our teacher and our residence to other missionaries who may come to Portugal.

"On March 15 I made application for the Segundo Grau examination; it is not a test of one's knowledge of the language; it consists mostly of memory work. Our chief difficulty is in conversation. I should like very much to possess the diploma of the summer course, which states that the holder is capable of teaching Portuguese, especially in view of the fact that my predecessors, the Raposos and Mrs. Wilson (Miss Amelia de Morais) taught in their native language. The Canadians expect to attend the summer course here in Coimbra, and if I remain I could probably arrange to go on to Africa with them."

Rev. George W. Shepherd Writes of Church Endowment in Kienning

"Our Pastor Liao Ching Sung not long ago called a meeting of the deacons to discuss plans for church endowment. At the first meeting they secured a large field which will produce about $20 profit each year, and the deeds are already in the safe. The Pastor himself has pledged $50; out of his honest old heart he is going to make a real Chinese church. The talk of diminishing funds from abroad, and the program of propaganda against foreigners has spurred him on to action, and I am praying and hoping that it will affect others the same way. The Kuo Min Tang is helping us forward more than it realizes.

"Mr. Li Lu Ki has been appointed District Superintendent of Schools; this makes him also Principal of the Boys' School. He did splendid work on a two weeks' tour we took together, in rounding up students for both the Boys' and Girls' Schools. Miss Anna Siao is doing splendidly in the women's work, and is also Principal of the Girls' School this year. She will also be making a complete tour of the field shortly to get in touch with outstations and to establish confidence in the institutions which she represents."

Mr. and Mrs. Wathen L. Kincheloe Are Getting Acclimated at Mt. Silinda

"You surely have heard that the 'flu' swept across this country during the dark wet days, and conditions for the natives here at the mission were terrible; yet they were nothing as compared with the horrible conditions in the kraals. Here we had to have the sick and dying together in the same room because of lack of space. Out at the kraals they were put into flimsy grass shelters away from the huts when they became seriously ill. It's difficult to say which was harder for these superstitious people.

"We look forward to the arrival of our freight next month, especially our bedding. This may be tropical Africa, but even during our summer we have found it necessary to have a fire on the hearth for days in succession because of the chill and dampness. Even so, furniture and leather turned green with mold.

"Conditions here are very different from those we have been used to, but we must be very adaptable, for we have felt no ill effects from the change, and feel quite at home in our surroundings and with the people."

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AROUND THE WORLD

A STREET FULL OF SHABBY LITTLE HOUSES

And shabby little houses full of an appalling number of neglected children, whose one playground is the street. "Something ought to be done about this," said Miss Edith F. Parsons, head of the American Collegiate Institute in Smyrna, Turkey. So she laid the matter before an energetic and socially-minded young Turkish teacher who specialized in physical training and games. This young woman rose to the occasion, and every Sunday afternoon, assisted by girls from the American Collegiate Institute, she conducts a neighborhood playground on the premises of the school for all these neglected waifs. It helps the children, but it helps the girls a lot more.

IF WINTER COMES—AGAIN!

The bleak, black spectre of cold and snow which gripped Bulgaria and the Balkans, in its deathlike hold last winter as never before in 200 years, casts its chill shadow over summer days in Sofia. For unless during the coming warm months of respite, Miss Agnes Baird and her co-workers can improve the Community House there by putting in an adequate heating apparatus to supplant the ten-year-old sheet-iron stoves, this small colony of workers who are ministering to the whole community, but particularly to mothers and babies, will face again bitter hardships and a constant struggle against freezing pipes, meters, sewers, and frigid rooms; which all mean the greater tragedy of turning away mothers and children who come to them for help. The cold last winter, with the thermometer registering zero Farenheit and the snow deep and constant, closed many schools. The American Board mission teachers had to watch their precious barrel of melted snow carefully lest it, too, freeze and leave them no water even for the washing of hands.

SHOOTING THINGS UP IN JOHANNESBURG

A highly amplified Victor Phonograph which will shoot music in all directions has been presented at a cost of $2,000 to the Bantu Men's Social Center in Johannesburg by Arthur Curtiss James of New York. It will be used in mine compounds, sport fields and for other types of social work. "With it we are going to shoot music, GOOD MUSIC, all over the place," cries Ray Phillips in elation, "and in this place you can't shoot in any direction without hitting a crowd."

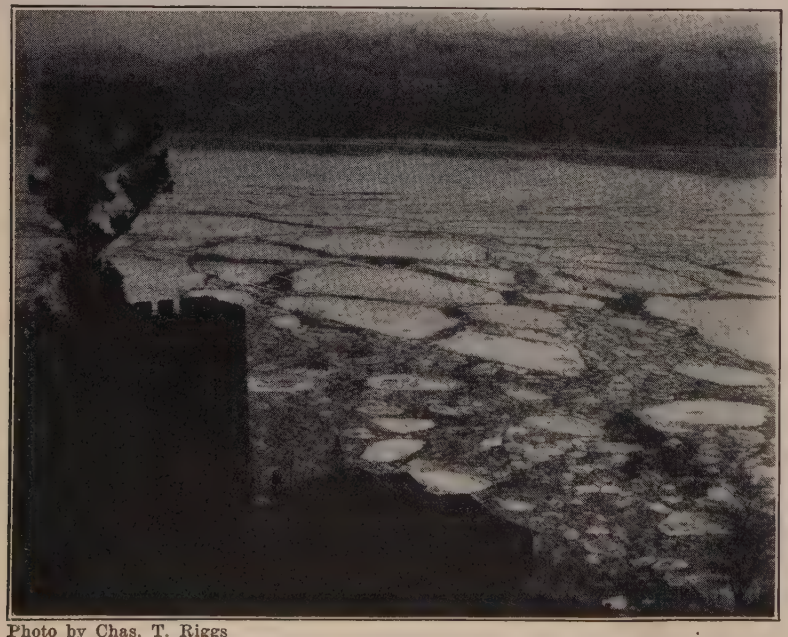

Photo by Chas. T. Riggs

ICE FLOES IN THE BOSPHORUS LAST WINTER

THE LARGEST CARVED STONE IN THE WORLD

The largest known stone carved by the hand of man is shown in the accompanying picture. It is in the quarry from which were taken the stones used in building the Temple of Jupiter at Baalbek in northern Syria. It is 69 feet in length, 16 feet high and 13 feet wide. The quarry is about half a mile from the temple and it is supposed that the stone was too large to transport for building purposes. Its estimated weight is 915 tons. There are, however, in the foundations of the Temple of Jupiter, three stones averaging 64 by 14 by 11 feet with an estimated weight of 720 tons each. How these stones were carried half a mile from the quarry to the Temple and elevated to their places in the wall is unknown.

OVER THE ONE HUNDRED MARK IN YODOGAWA

Sounds of rejoicing come from Osaka, Japan. Straight across the great Pacific comes the shining news that on the evening of April 14, at the annual service of the Yodogawa Neighborhood House, sixteen young men and five young women, wide-awake Japanese youths, were baptized, making the membership of the "Band of Believers" to number OVER ONE HUNDRED. "A more virile, earnest group of people would

be hard to find anywhere," exults Miss Alice E. Cary who broadcasts the good message, "and they all come from our near neighborhood." She asks all at home to rejoice with the workers in Japan—and to pray for them.

"Young People" Himself

"ADDED, A YOUNG PEOPLE"—THE LI FAMILY CELEBRATES THE FOURTH

Every time boys and girls in America fire off snapping crackers and blow gorgeously colored horns on the Fourth of July, they will unwittingly be celebrating the birthday of Chao Hsin Li ("Start Anew"), the first son "of the Christian circle" of the Li Family of Tientsin, whose story was told in the Missionary Herald for September, 1928. Little "Start Anew" arrived on July 4, 1928, so he is celebrating this month his first birthday anniversary. The picture of him was taken on October 10, the anniversary of the Chinese Republic and the Birthday of Confucius. On that day he was one hundred days old.

The Li Family was a fine old-fashioned Chinese family, proud citizens of a prosperous country town near Tientsin. Big Brother was a teacher of the classics, "The Scholar." Third Brother was a business man. When he joined the Jesus Church, the third man to call himself a Christian in the village (and the two others were people of no consequence), his old mother was heartbroken, his wife suggested suicide, and husky Second Brother threatened to beat the life out of him.

Third Brother became a Christian pastor, taking first a course in the Theological Seminary in Peking, and he is still a pastor, forward-looking, progressive, full of ideals. When his old mother fell ill he nursed her night and day for a year. Near the end she turned to the Lord. His wife opposed him for fifteen years but in the end she melted; she joined the Jesus church and brought with her the wife of the Scholar. Meanwhile the Scholar also had begun to behave queerly. Finally he gave up his position of honor and went to teach in the Mission at Tientsin. His sons went to mission schools, the oldest becoming principal of the combined boys' and girls' school at Hopei, Mr. Ballou and Miss Buell vice-principals under him. This baby is the Scholar's grandson. Third Brother's youngest son is studying in Jefferson Academy at Tunghsien.

THE GITHENS LEAVE UMZUMDUZE

"You are our children now. We must take care of you," said the Zulu church women at Umzumduze, Africa, to Rev. and Mrs. Otto B. Githens on their arrival. Later the Bantu people informed them that they seemed like brother and sister for "When we are with you we forget there is any difference in color." But when it came time for the Githens to leave and go to Amanzimtoti Institute at Adams, a farewell service was held at which the native pastor expressed the abiding confidence of the people in the Githens, because they were "our grandfather and grandmother." And then, during the same service, satisfaction was expressed because the two missionaries would be "father and mother" to their children in Amanzimtoti. "In six months," comments Mr. Githens, "we have developed from being their children into being their father and mother, and their grandfather and grandmother. . . . The Zulu mind isn't always easy to follow!"

At that same farewell service warm and heartfelt words sped the Githens on their way and beautiful hand-carved canes, with curved horn top and tip were presented to them—"To help you over the hills at Amanzimtoti Institute when you are tired."

SAVE YOUR INNER TUBES FOR THE HEATHEN

A tall, strapping Zulu, wearing a jaunty visored cap around which were wound rows of white crocheted beading run with red and green baby ribbon, paraded for the benefit of Secretary Mabel E. Emerson before the Cowles home in Umzumbe. The band was finished with a row of ribbon fastened with a large safety pin. Heavy beaded ear rings and necklaces added to the splendor of white, black and blue scarves, which completed the upper half of the decorations. What particularly claimed the amused

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The Githens' Farewell at Umzunduze

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A Mountain Top Day at Cagayan, Described by Miss Evelyn Fox

"This morning at the communion service twenty-nine were baptized and entered the church on confession of faith. One is the mother of five children who have long been coming to Sunday school. One is a poor old crippled woman who often walks four kilometers to attend services. Three were hospital attendants; six were Carruth Memorial Hall girls; five were our Boys' Dormitory boys. Of them all eight are constant members of my Bible classes in the School of Religious Education, while three attend more irregularly.

"This afternoon came the Christian Endeavor topic 'Why Join the Church?' Several who had entered the church in the morning responded. One, Luis, gave credit for his conversion mainly to study of the Bible; he has been a member of my Bible class for two years and has dreams of becoming a minister. Another told of the joy he and his family had in the simple services in one of their houses in their *barrio* (ward or district). Another told of his Catholic upbringing; when he came here to high school and entered the Boys' Dormitory and later began to study the Bible, it became clear to him that Jesus was the only way. He will have to meet all kinds of ridicule and misunderstanding when he goes home to Cabadbaran.

"One other comes from a Catholic home. He is young and he is little. He has quantities of energy and never enough work to keep him busy, being quick in his studies. So he tormented the older boys till they couldn't stand him. The keeper of the boarding house where he first stayed on his arrival here, in exasperation finally asked him to leave. He entered our Boys' Dormitory and was so naughty the houseboy more than once wanted to quit. But in August he got interested in one of the Bible classes. When he went home at Christmas he told the whole household about Christ, standing on a table while he talked because of his short stature. He spends two hours each day, 7.30–9.30, in Bible work here and also reads at home."

Miss Laura Cross of Bridgman Academy Writes of Personal Contacts

"There has been progress this year in personal contacts between teachers and pupils; in the senior high we divided our girls among us seven women teachers who live over here; each advisor meets with her group; she has special hours when the girls can come in and visit or talk about work.

"One of the girls said that the thing she liked about Bridgman was that there seemed such fine cooperation between pupils and teachers, and that the teachers seemed to have such a personal interest in the students.

"Of the seniors six or eight are planning to go to Yenching for work in medicine, nursing, social service. Three or four may go to Cheeloo, one to train as a rural director of religious and social work. Some will teach; about half will stay at home and get married. We are proud of this year's graduating class, most of whom are very anxious to make a real contribution to China."

Continued from Page 269

Bulgaria Missionaries as Authors and Linguists

One can follow the development of the mission work in the Balkans and the growth in knowledge of the people by noting the change in character of the books written and translated. Dictionaries and Scriptures come first; then simple tracts and sermons; later, the stronger meat of Christian evidences, biographies, books on the Bible and literature, the Bible and traditions; last of all, textbooks for advanced classes in the mission schools.

This development would be found in the original works and translations in other fields. It would be well worth while for each mission to delve into its past and make a lasting record of the achievements of its members along linguistic and literary lines.

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interest of Miss Emerson, however, was a belt of rubber made from the inner tube of an outworn tire. On this dandy's right arm were eight or ten wire bracelets worn above the elbow, and fourteen bracelets of about an inch in width made from inner tubes, gracing the space between elbow and hand. But this was not all. Both legs from knee to ankle were encased in "puttees" made of tire inner tubes! This arresting figure carried two walking sticks, a small shield of calf hide and a long trumpet.

Through Mrs. Cowles as an interpreter, Miss Emerson found that he was courting his third wife. He works as a policeman in one of the big sugar mills. After she had recovered from the effects of the masculine splendor flourished before her, Miss Emerson suggested that had she made his acquaintance in due season, she would have written an account of his decorations for the automobile section of the June MISSIONARY HERALD, entitled, "Save Your Inner Tubes for the Heathen!"

When the stalwart Zulu had departed, the missionaries heard him playing at some distance a tune which sounded very much like "It's a Long Way to Tipperary." "He played it twice, *mightily*, across the valley and then strolled off," concludes Miss Emerson.

PERSONALIA

JOHN SCUDDER CHANDLER, D.D. celebrated his eightieth birthday on April 12th. On that day letters from Dr. and Mrs. Chandler's many friends all over the world were handed to them. Later, these were bound together in a booklet which was presented to them at a gathering of friends early in June at Kodaikanal.

DR. AND MRS. JAMES L. BARTON arrived in Pilgrim Place, Claremont, California on April 22d. They had a fine trip, enjoyed meeting the many missionary and other friends and Dr. Barton accepted some of the many calls to speak. They expected to remain there until about May 4th.

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Rev. Clifford G. Manshardt, in charge of the Neighborhood House in Bombay, is also chairman of the Bombay Station Council; chairman of the social training center for women; member of the social service committee of the Y. M. C. A.; member of the executive committee of the Bombay Presidency Infant Welfare Society; member of the executive committee of the Bombay District Benevolent Society; member of the investigation committee of the Vigilance Society; member of the managing committee of the Bombay Council of Social Workers; member of the standing committee of the church.

Dr. W. W. Peet celebrated his seventy-eighth birthday at Pilgrim Place, Claremont. His friends in the Turkey Mission sent him a cable of congratulation at 10 A. M. from Constantinople and he received it at 10 A. M. the same day! Thus was space annihilated by the telepathy of friendship. "It really seemed like a handshake with you all," wrote Dr. Peet.

Dr. Isabella Hardie Curr's devoted and whole-hearted service to the women and children of Jaffna, Ceylon, recently received recognition from the Government by the bestowal of the honor, Member of Order of British Empire. The Ceylon Mission is very proud of her.

Pastor Athishtam of Tirumangalam is a musician as well as minister. He has made use of a "Golden Song" which relates the miracles of Jesus, and has now published a similar arrangement of the parables and teaches that. The boys, even Hindus, are all singing these songs conveying a definite Christian content; his book is an outstanding and successful piece of work.

Miss Gladys E. Clark, whose story of her work at Wai and her first year in India appeared in the March Herald, has recently been transferred to Ahmednagar to work with Dr. Ruth Hume in the Hospital for Women and Children.

NOTICE TO MISSIONARIES

The summer home of Mr. and Mrs. Louis Stoiber is again at the disposal of missionaries of the Board free of rent for the summer months. It is on the shore of a lake, at Monterey, Mass., and has a boat house and rowboat. There are five rooms,

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four bedrooms with five beds, oil stove, all kitchen utensils, electric lights, wood in cellar, and ice in icehouse. It is nine miles, by bus, from Great Barrington. Anyone interested in taking advantage of this kind offer should communicate with Dr. Mark H. Ward, 14 Beacon St., Boston.

THE CHRONICLE

APPOINTMENTS

April 23. Rev. and Mrs. Leland W. Mann of Gallup, New Mexico, to Japan Mission.

April 23. Rev. and Mrs. Richard S. Webb of Louisville, Kentucky, to West Central Africa Mission for industrial work at Bailundo.

April 23. Miss Anne B. Brookings, of South Manchester, Connecticut, to South Africa Mission as a teacher in Inanda Seminary.

April 23. Miss Esther L. Hibbard, of Madison, Wisconsin, to Japan Mission as a three-year term teacher at Doshisha.

April 23. Miss Dorothy A. Goodenough, of Plymouth, Massachusetts, to Turkey Mission as a three-year term teacher in the Junior College at Athens.

April 23. Miss Hanna T. Nollen, of Des Moines, Iowa, to Turkey Mission as a three-year term teacher in the Girls' School in Salonica.

April 23. Miss Esther M. Hirst, of Newark, Ohio, to Turkey Mission as a one-year term teacher in the American Academy for Girls at Scutari.

May 14. Mr. Elmore Nelson, of Missoula, Montana, to North China Mission as a three-year term teacher in Jefferson Academy, Tunghsien.

May 14. Miss (Mary) Alice Towne, of Newburyport, Massachusetts, to Philippines Mission for religious education at Cagayan.

May 14. Mr. and Mrs. Frank L. Huntley, of Oberlin, Ohio, to Japan Mission as professor of English at Doshisha.

May 14. Dr. and Mrs. Aaron M. McMillan, of Omaha, Nebraska, to West Central Africa Mission, for medical work.

SAILINGS FOR THE FIELD

April 20. From Boston, Rev. and Mrs. Richard S. Rose, en route to the School of Religion, Athens.

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May 1. From New York, Miss Margaret Walbridge, returning to Zulu Mission.

ARRIVALS ON THE FIELD

April 6. In Kobe, Japan, Miss Alice E. Gwinn, en route to Kyoto.

ARRIVALS FROM THE FIELD

April 26. In New York, Miss Mary W. Hurlbut, of West Central Africa Mission.

April 17. In New York, Mr. and Mrs. Allen E. McAllester of West Central Africa Mission.

BIRTHS

March 13. At Ingtai, China, a daughter, Margaret Genness, to Rev. and Mrs. Arthur O. Rinden.

March 20. At Ingtai, China, a son, Philip Ellsworth, to Dr. and Mrs. Neil H. Lewis.

May 13. At Kodaikanal, India, a son, to Dr. and Mrs. Edward W. Wilder of Madura.

DEATHS

May 3. At Pasadena, California, Dr. William O. Ballantine, aged 80 years, formerly of the Marathi Mission.

MARY CODMAN WINSOR

Mrs. Mary C. Winsor, a daughter of Rev. David Sandford, was born in West Medway, Massachusetts, on September 4, 1841. In 1870 she married the Rev. Richard Winsor. In 1871 they joined the Marathi Mission of the American Board and were stationed in Satara and Sirur. Mr. Winsor started industrial work in that Mission. He died in 1905. Mrs. Winsor remained in India, and for several years superintended mission work in the Sirur district. Part of the time a son, David, was associated with his mother as the superintendent of industrial work. After his death she returned to America in 1915.

Mrs. Winsor was a capable, large-hearted and cheery person and a trained and successful teacher. After returning to this country, Mrs. Winsor was for some time an invalid. Latterly she has lived with a son, Dr. Archibald Winsor, in Pompano, Florida. On Easter Sunday, 1929, she was released from physical limitations and promoted to service in a higher world. Her body was brought North and interred in the Sanford family plot in West Medway, Massachusetts.

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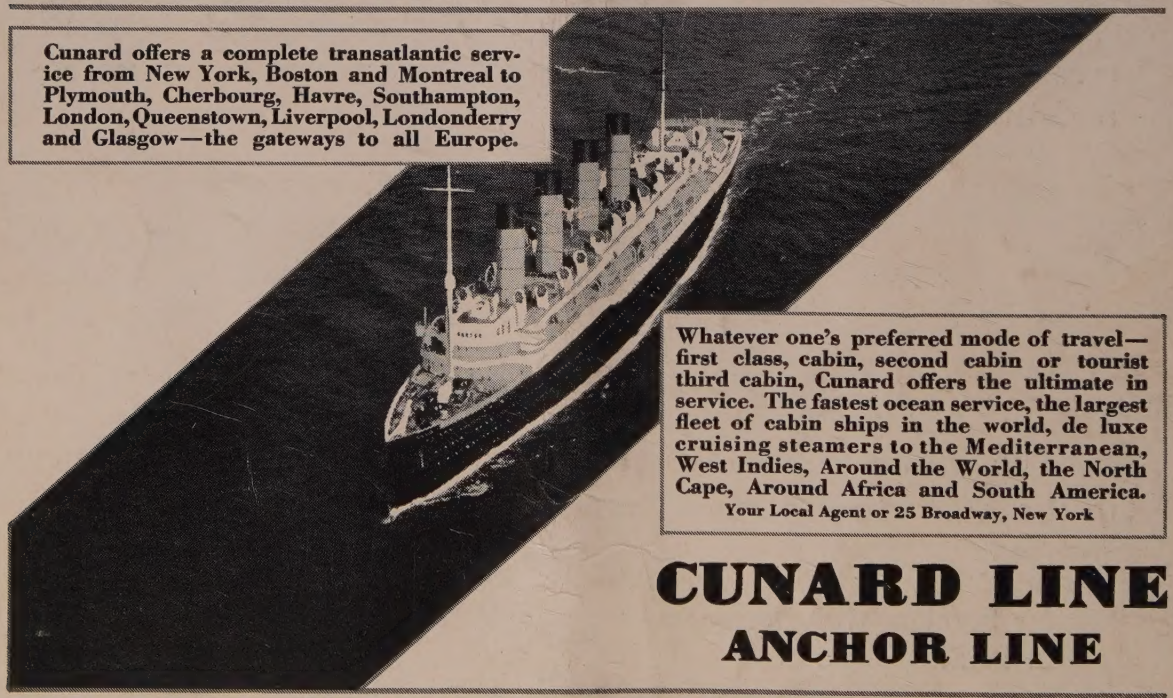

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